R

778 They agreed that Ndoeria had rebuilt many rumah pemali. I must go there sometime.

574 Back in Roworeke, the kapitan gave us sweet soft drinks and port wine (Chinese). Then he put 291 on his adat dress, including a batik headcloth 386 which was winged in front, and a fine ikat slen- ●[287] dang, and a woven sarong. There seems to be no more tapa around here. The colors of the woven and ikat stuff are dark, including blue, black, and dull red. They are not very attractive, and the cloth is quite heavy. I saw women with baskets full of leafy stuff (small leaves) and I asked what was inside. They said tarum [indigo] and that it is used to make the blue and black dye. Thus they still use locally made dyes, but in Roworeke the red dye is bought in a store.

126 I took a picture of the kapitan and his wife and family including the fine type old mother. 621 We then started on a tour of the kampong. We went first across the road to Watu Roga. It is small and evidently most of the Wanda suku are. 342 There is one large house, but most of the others 178 are rather small. They are not of the high pitched roof type. I was told that before the war there were more of the old high roof type, but the Japanese leveled many of them to make the people move into the hills as they said the population was too dense near the town. I can't quite get the point, but new houses tend to be low, four sloped roofed, rather long and squat in type, but still look primitive because of the alang-alang thatched roof and many with the coconut leaf midrib walls. The walls, however, are usually low or invisible because they are under the low-hanging roof. Hence they are hooded.

349 In Watu Roga there is a high concrete struc- 769 ture looking something like a watchtower with 614 steps leading up. It has a four-sloped tin roof. 766 There is a low wall around a small rectangular space under the roof. The flooring is of tile,

War

241 plow came in only five years ago. Still,
178 there are no wheeled vehicles. They cannot
[493] make them.

Fifty years ago men dressed only in loin-
291 cloths. Only the rich had pants or sarongs.
178 They also had shoulder cloths. There has been no change in the dress for women. They used the same kilt down to just below the knees as they use today. Now, however, more women dress in sarongs and kebaya. Pants, shirts, kebaya and sarongs are carefully kept for special events. They are really one's "best," and they are not plentiful. Nevertheless, nearly everyone owns something of this sort.

There is probably not a single pair of shoes in the two kampongs.

● [287] Formerly, a long time ago, they used tapa. And in the Japanese time the people made tapa again. They also made wooden hats. The tapa making was pre-Dutch.

In remoter areas a few loincloths are still
[301] seen. So are earrings, rings, and bracelets
[304] (no leglets). Men never puncture the ear lobe.

302 The style of cutting the hair short for men came in only twenty years ago. Formerly the
301 men were great for beads. Now they are of little importance. The festive ceremonial
292 clothes I saw in Ruteng on the dancers are pusaka. They are mostly men's pusaka. The horns are made of buffalo hide.

304 Tattooing (tikam) is brand new. It came in
178 only ten to fifteen years ago and is now going out. It was done by men who learned how, that's all. However, it is just about gone, and there were not very many people who had tattoos at any time.

304 Women always puncture their ear lobes. Both
178 sexes file their teeth, and this must be done
562 before marriage. Some young people (for exam-
881 ple, the assistant) do not do this, but they